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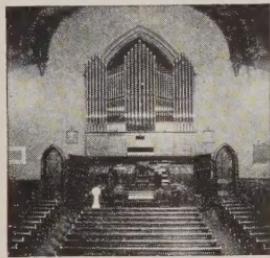
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**ILLUSTRATIONS—SERMONS
HOMILETICS—METHODS OF CHURCH WORK
CHURCH MANAGEMENT**

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In Flames of Fire

By VICTOR E. BECK

O Holy Spirit, come! In flames of fire, come,
And stir, and stir to life this mortal clod,
So cold, so dead, so prone to err. So stir
And vitalize, as on that primal day
When the Disciples felt His living power,
And were transformed. All barriers burn away
Of race, and caste, and prejudice. Dead forms
Break down. The lifeless bones revive. And, if
The Spirit's coming means destroy, destroy.
So, Spirit, fill our lives, that selfishness
Is purged away, and we shall seek the good
Of fellow man, rejoicing in his weal.

O Spirit, stir this slumbering humankind,
Stir with the urge that rests not, till the world
Shall know the Christ our Lord. Stir with the life
That justice works, and truth, and peace, and love,
To all our shattered, torn humanity.
O grant that, Spirit-born, all men shall join
A faith-wrought, universal brotherhood.
Our smug complacency tear down. Consume
Self-satisfaction and self-righteousness,
So deadly. As before Thy presence, Lord,
So set us, as we are, before ourselves,
That we may make confession to our God.
O, may the Spirit's fuller presence cause
A fuller sense of need of pardoning grace,
And life that glorifies and honors Christ.
A quickened sense of Thy indwelling bring,
So that the Spirit testimony gives
With ours, that we indeed are sons of God,
And heirs with Christ of heaven's boundless store.

So God-possessed and so Spirit-filled
Make us, O Lord, that we shall live our faith,
And creed means deed; and deed shall vindicate
Our creed. Lives that arrest and challenge grant,
That shall elicit once again the world's
Awed commendation: "See, see, how they love
Each other!" Lives of radiant victory give,
And hope unconquerable, lives that speak
The Jesus-language, which the world will read,
And understand, and, understanding, seek
The God who gives such faith, and hope, and life.

THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

Secrets of the Sun

(*The Need for the Spirit of Pentecost*)

By O. G. HERBRECHT

IN THE highlands of Thibet the oldest men still talk in whispers of the Secrets of the Sun. They tell of the Priest in the white, flowing robe with the yellow disk on his breast, standing by the altar when the sacrifice and the prayer waited the straight shaft of the sun at high noon. And on the weird chant as the fire leaped from the altar to meet the lance of the sungod. Even so might men, they say, come to their Creator if they but knew the way. The Way was the way of the Fire. It must destroy or itself or it cannot burn. So men must fast and pray and deny themselves, must meditate and wait until the mind and soul catch flame. Then shall they hear, so say these oldest men, the Secrets of the Sun, then shall they walk the way of burning gold to God.

And the oldest men whisper that very few have the courage, the patience and the wisdom to learn the secrets of the sun....

"These days are beginning to eat into my soul," wrote a pastor to me recently. There is a nameless fear, somehow, in the heart of the world. Nowhere shines the light.

Clouding the spirit of the Christian leaders, the effects are being felt throughout the entire Church. There is a fair maintenance of "church attendance"—sometimes even an increase—but in my own city there have sprung up, mushroom like, a big patch of Fortune Tellers. They occupy deserted storerooms, hanging the gaping, empty windows with bright colored curtains and mysterious looking charts. Just inside the door sits a woman—always it is a woman—a foreigner. She is dressed in gypsy fashion and in gypsy colors. Behind her are more gaudy curtains, screening private booths. For fifty cents she will examine your hand, your head, speak in broken English a few banalities and offer to tell you more—for another fifty cents. It is unbelievable that in this enlightened day such a trade should be permitted, to say nothing of flourishing. But! In New York City last year the enormous sum of twenty-five million dollars was poured into the ample laps of the necromancers, clairvoyants, palm readers and phrenologists! What a mighty caravan moving

through a shadowed day with fearing heart, grouping their way blindly back to the crass superstitions and ancestral times and paying tribute money—twenty-five million dollars of it—to the Caesars of Charlataancy.

Go where? That's where they go! And I want to know why does the necromancer these days beat the church as a carrier of hope, a teacher of faith? The church is the messenger and guardian of laws more definite, more sure than any lines graven in the human palm, or knobs grown by nature on human skulls. And yet....

It is time for the Sun to come back that men might see clearly again and turn from the Witch's Cave to the Throne Room of God. Christian workers need to learn again the Secrets of the Sun as Jesus gave them.

Deny the Impossible

"**A**LL things are possible," said Jesus, "to them that believe." Perhaps a revival of Faith is what the Church needs most, the sort of Faith that is really substantial, works miracles on the holder. The sort that gives him a cheerful outlook, a courage that endures, that irons the wrinkles out of his face and stimulates him to get things done. Right now the church needs her second wind, and Faith is just that. When I think of the reduced salaries, the restricted benevolences, the curtailed program, the constantly present fearing whine, "Oh we just can't do that now—we can't afford it!" I want to throw out the words of Jesus and put a bite into them—"O ye of little faith wherefore do ye doubt?" Maybe Faith will not give us more money—maybe we cannot use it for scrip at the store, but it will give us the Heart Courageous again. Lusty we sing it in the Church—"Faith is the Victory"—or do we?

I remember, some years ago, a lady who was building up a new Church School on the outskirts of a city. We were in a convention that represented, for the most part, large influential schools. I asked one man about his school and he intoned mournfully, "Well, it's not so good. People just do not have the interest anymore in religion that they had when I was a boy!" But

when I asked that same question of the woman with the mission school, a big smile lighted up her face as she answered, "Oh fine! We have fifty now!" It was that "now" which caught me. Her eyes were shining and the light in them was falling on the school of her dreams. Just fifty now—it was a happy, prophetic now. For her there was nothing impossible. In terms of sport she was not only playing the game, she was playing to win. . . .

IN a certain county a group of enthusiastic workers were planning a Young People's Conference. But the church leaders said "No, it cannot be done. There is no money for registration fees—nobody wants conferences these days."

Then arose a young chap and declared "The Young People of the county want this conference and they can put it over. If you will help us we will be thankful. If you will not help us—we will do it alone!"

And they did it, but not alone. The rest caught the contagion of youthful faith and enthusiasm and the result was the biggest and best conference on their record—and in the very presence of that vaunted monster Depression. . . .

Set the Unreachable!

If you want the voice of a great dreamer, listen as Jesus talks to His Father . . . "That they may be one as thou, Father, art in me and I in thee!" Jesus, it seems, always saw two worlds—the one He had and the one He wanted. And isn't that a great idea for the Christian worker? There isn't much fun in always living on the very edge of our world. Much of the charm of living comes from the things we see but cannot have at once.

The church is suffering from the contemplation of her failures and the bewailing of her difficulties. She needs the inspiration of a clearly outlined, high hung program. She needs that not only to be in keeping with the constantly courageous mood of Jesus, but she needs it for the morale of her workers and for the sake of the drifting, seeking, disillusioned folks who wander in, perhaps for only one Sunday, questing for the Light. A church on a Quest, a consciously faced Quest, will be a bright and cheerful church. Maybe the church would then have for her program some of that twenty-five million New York fortune tellers are getting. . . .

Take the Offensive!

Jesus get tired of waiting for the Temple leaders to come to their senses. He becomes suddenly aggressive. He takes a whip and charges through that crowd of thieves who are defiling His Father's House until, startled by the righteous indignation of Him, they flee. Jesus did not wait for things to happen—He started something!

SOME one has suggested that the favorite song of some leaders seems to be

"Lord I hear of showers of blessing,
Thou art scattering full and free
Showers the thirsty ground refreshing,
Let some droppings fall on me . . ."

And that then, holding out their spiritual tin cups, they repeat rapturously the chorus,

"Even me, even me,
Let some droppings fall on me!"

But it is the wrong policy, this waiting for something to fall from heaven. This is an aggressive age. Success comes to him who goes after it. The church, indeed, would have suffered less under the Depression if she had not been scared into doing nothing. On every hand there was surrender. Nobody ventured. Retreat was in order.

It is time we come out into battle and forget the bogey-man. Let us undertake some new, aggressive enterprise in our churches. It will help us to get out of the Big Scare. When did our churches last make a drive for something—for something besides money? Just most anything will do—membership, attendance, evangelism, equipment—even a "church cleaning bee" would help. The denominational Boards are rousing themselves. They have given their constituents an aggressive slogan of one word—"INCREASE!" All right, let's take it and go. There is motion to a word like that.

The program of Christianity must always move under its own initiative, or it will not move at all. A dear old lady said to me years ago, "I don't see why we should always have to ask folks to come to church. When Sunday comes I know it's my duty to be there, no one has to ask me!" And the rest ought to have as much sense as that.

Jesus said, "Go—compel—" He himself set the example. "The Son of man came to seek. . . ."

That's it. Take the offensive. Start something. . . .

Use the Immediate

One day, as Jesus was walking along the way, Peter who was with Him, espied across the street a man who had several times irritated him by insisting on preaching about Christ—yet he was not an open follower. Peter, turning to the Master, said:

"Lord, forbid him, for he followeth not us!"

But Jesus, thinking perhaps of the broken reeds who called themselves disciples answered, "Let him alone, Peter. He that is not against us is for us."

Jesus was using the immediate. Better let a man present the gospel though he wore not yet the accolade of an apostle, than that the gospel not be reached!

Church leaders are advocating the policy of waiting—waiting for the Better Day to come. And when it comes they will move forward once more. But now? Now there is no money, no leadership, no spirit. Wait—until we have these things again.

I am amazed at the many churches not "calling" a pastor now! It is a difficult needy day—and no pastors. . . . Just when they need him most, for in these days there are the discouraged, the unemployed, the embittered, the careless. If ever there was a time for an equipped church, this is it. Better work with less—less money, less equipment, less folks, but do the best with what you have.

A NEW Superintendent found himself with an old, awkward building on his hands and a set of classes traditionally lodged in corners and rooms claimed as "their own." For the kind of work he wanted to do it was an impossible arrangement. But he was told there could be nothing done about it for the building wasn't equipped for modern Sunday School work. He said nothing but studied thoroughly what he had and imagined what he could do if no group had "staked out their claim" in that building. He discovered real possibilities for better work—IF! That "if" meant every class and department surrendering their present holdings and agreeing to a re-assignment of space by an authorized committee. If any Superintendent reads this—he knows what that means!

After six months he was ready to call the crucial meeting and demand unconditional surrender.

And he won! Now that church is very happy in its better program just because one leader used the immediate.

Remember the Spiritual!

JESUS never forgot it. He met poverty, sickness, filth, sin. He mingled with business men, professional men, dirt farmers. He walked plowed fields, beaten highways, cobbled streets. He sailed the seas and climbed the hills. He lived with the material world always about Him yet He never forgot the spiritual. His first public sentence was—"Know ye not that I must be about my Father's business?"

The work of the church is a spiritual task, not merely maintaining an organization and achiev-

ing exemplary moral behaviour in the community. Some thinker has defined Christianity as a "spiritual experiment with social consequences." The Christian leader dare not lose sight of the first half of that definition. Without it the second half is impossible. His own life must be lit by the Fire and warmed by the straight shaft from on high, or he simply cannot appreciate or produce spiritual values in his church's program or demand them in his co-workers.

The Christian leader is to pass on to others the spiritual gift of God. But he cannot do that without first having it. The Indian taught us that one can make fire without fire, by simply rubbing together two sticks. But religion is more than fire—it is a life.

This is the greatest *Secret of the Fire*. What does it mean to be "spiritual?" Young People have asked me that. So have adults. But it is not a difficult word. It means simply, to be possessed and controlled by the Spirit of God. And where the spirit of kindness is, and of love, and of purity, and of helpfulness, of Peace, of Joy, of Patience and of Courage . . . there is the Spirit of God.

There is much of the spirit of Self, of Greed, of Jealousy, of Envy, of Discontent, of Inconsistency, in men—and such leave no room for the Spirit of God . . .

In the highlands of Thibet the oldest men whisper that few—very few—have the courage, the patience and the wisdom to learn the Secrets of the Sun.

I wonder . . .

In America . . .

In the Church? . . .

Fixing That Finance

By HENRY CHARLES SUTER

THE members of our finance committee get together and as usual the first question arose, "How can we serve in this present economic crisis?"

"Well, you all know I'm broke!" said the chairman, who was a real estate man, "but since we have had to dismiss the janitor, I'll act in that capacity for the next month, and look after the furnace to heat the church. But where are we to get the fuel?"

"That's easy," said another member, who was a furniture dealer, "I can supply wood and coal, since I cannot sell much furniture these days, hence haven't any money for the church."

"Come to think of it," began another member, a painter, "since we have had to dispense with the janitor, I notice many things in need of painting and being on part time, I guess I can fix some of them."

"I'm with you," spake forth a carpenter, "I am out of work and out of money, so that I can give my time to repairing chairs and benches and the many other odd jobs the janitor used to do."

Then a farmer member caught the inspiration. "Well, I can't give much money to the church since I can't sell much of my produce, but I can

give the preacher all the table foodstuffs he needs to feed his family."

"And being a storekeeper," said another member, "most of my customers are on credit, which doesn't bring me in much cash for the church, but I can give the minister all the groceries and provisions he needs."

"That's splendid," interjected the chairman, "and it seems that every one of you who want to give in this way, should be given credit on the church budget according to some stipulated amount."

"I move that it be so ordered," said another member, who ran a gasoline station, "and I am willing to supply all the gas and oil and do repairs for the minister's automobile, and be credited in the church account the same as the rest of you."

It was so voted and carried unanimously.

AND it worked! For voluntary janitoring has added spiritual blessings to those who have undertaken it, to say nothing of the church looking cleaner. In the other forms of voluntary labor, walls have been painted, benches varnished, windows cleaned and broken ones repaired, and

(See page 572)

Comment

THE COVER PICTURE. The Expositor acknowledges its genuine debt of gratitude for the cover picture of this issue to the infant grandson of the late F. M. Barton, whose genius created and maintains THE EXPOSITOR.

IN Lincoln's law office a big envelope was found on which was written, "When you can't find it anywhere else, look here." That is THE EXPOSITOR as a laboratory manual. When you want to know how others have met and solved the problems you now face, THE EXPOSITOR tells you.

Raising money for the church need not be the serious problem it often is. Read the ingenious plans presented in the Methods department of this issue.

WE used to teach temperance in church and school. Some still do as is indicated by the drama found in Church Night Programs which is adaptable to any church, large or small.

PENTECOST, June 4, presents a rare opportunity to fire the hearts and lives of your people. Read Victor Beck's poem "In Flames of Fire." Read "Secrets of the Sun."

SHOULD the Commandment be one-sided? If the child should honor the parent, the parent should honor the child. The most glorious opportunities are always mutually shared by the two, toward each other. Father and Son banquets raise their heads above mere social events when they are organized on this eternal basis.

THE EXPOSITOR. How many times does the word EXPOSITOR appear in this issue, in both advertising and editorial matter? We don't know, but we do know that the subscriber who lists the largest number and submits that list in the most attractive manner will receive a full year of THE EXPOSITOR, FREE for his trouble. In case of tie duplicate awards will be made. Look for the winner's name in the July issue. Look also for another similar opportunity for a free subscription next month. Lists must be submitted so as to arrive at THE EXPOSITOR office not later than Saturday, June 10th.

HOW many helpful ideas have you found in THE EXPOSITOR, and used in your work? One loyal reader wrote that in the April issue alone he found 32, some of which he has already used, others he is about to use. He also said he has saved every issue of THE EXPOSITOR since 1903 and finds use for them. Another reader writes that he has tabulated over eleven hundred sermon illustrations from the last issue of The Minister's Annual.

MANY Christians depict a Saviour too small to match the tragic necessities of life.

WE need to re-think our conception of sin.

WHY present a remote Jesus? We need to know the Jesus Christ who has power to lift our hearts in prayer and praise.

WE rise by a ladder, but too many of us kick it away when we reach our goal.

WE play with materialism and it sucks our blood.

WHO wants a future upon which no spiritual light shines?

CHRIST can help us to break through the mist of delusion which is obscuring the light.

IT is not necessary to deny the temporal in order to attain the eternal.

"HISTORY is essentially necessary to religion, if only as a corrective."—*Baron Von Hugo*.

"WHEN the snare of temporal life is broken, the soul is united with God."—*Eckhart*.

GETTING rid of "wherfores" is the greatest problem of some socalled Christians.

CHRISTIANITY is the religion of the incarnation, rooted in time and history.

DOING something is better than doing nothing—but why not do something worthy?

THE gold standard for divine rules has never been removed.

INFLATION cheapens dollars but not souls.

DOUBLE indemnity on soul's must cover yours and your neighbor's.

The Ministers Annual, Vol. 6, (1934) will contain sermons from this notable group of preachers. There are other names being added daily. These sermons are for your study. Save now for your combination subscription in September.

S. Parkes Cadman	A. T. Robertson
Gaius Glenn Atkins	William E. Biederwolf
Mark Matthews	Claude Allen McKay
John Timothy Stone	Arthur L. Kinsolving
John Andrew Holmes	John S. Bunting
Ernest Fremont Tittle	David DeF. Burrell
Burris Jenkins	Edwin A. McAlpin
Frederick F. Shannon	Samuel Harkness
George E. Buttrick	Frederick W. Raymond
Ralph W. Sockman	Stuart Nye Hutchison
James Gordon Gilkey	Christian F. Reisner
William Hiram Foulkes	Harry Lathrop Reed
Bertram Osgood	J. Stanley Durkee

William L. Stidger	Harvey Daniel Hoover
Leander S. Keyser	Lewis O. Hartman
Edgar DeWitt Jones	Paul Hoerline Roth
Paul Wagner Roth	Eliot Porter
Doremus A. Hayes	Herbert H. Peters
John Newton Garst	Herbert Willett
Alvin E. Magary	Paul S. Leinbach
James M. Gray	Howard Chandler Robbins
Howard Agnew Johnston	Ira Wemmell Henderson
George A. Clarke	Bishop Ralph S. Cushman
W. Franklin Harkey	Peter Albert MacDonald
Charles F. Banning	George Wells Arms
William H. Burgwin	Maitland M. Lappin
Raymond Calkins	Ivan Murray Rose
Albert W. Palmer	William Ewart Dudley
G. A. Leichliter	L. Lowrey Fendrich
Clarence E. Macartney	Allan Knight Chalmers
James Vance	William F. Rothenburger

Steeple Crawling

Somewhere, off across those belittling prairies whose far reaches used to snare my eye with quivering mirages, hovering over the hot horizon, stands the Grand Plaza Hotel. Just beyond the distance-tapering rails that run down by the bleak, weather worn hulk of a grain elevator, a few steps from the humble little shack of a depot, it stands perspiring in the sun, uninviting, disconsolate, sad, mutely trying to serve its purpose.

Occasionally, the jovial itinerant salesman, stepping as from an eastern fashion-plate from a begrudgingly stopped "west-bound," makes his hurried and periodic call upon one weather beaten Sigmund, sole owner and proprietor of the one store boasted by the prairie center which claims also The Grand Plaza Hotel.

Ordinarily the train flies through and under the observation platform on the end of the club-car wheels click merrily and throw up a cloud of white dust from the only road-crossing in town. The little group of natives close their eyes and put their tanned heads down as the dust settles gently over them, over the depot, over the general store, the grain elevator and the Grand Plaza Hotel. Through that cloud of alkali dust, one standing on the rear platform of the train, catches a fleeting glimpse of a little two-story affair, roofed and walled alike with sheets of corrugated iron clinging tenaciously through years of rain and snow, sandstorm and heat, to rusty remnants of its first and only coat of paint, and one reads the glorious legend of two words, "Grand Plaza."

The Grand Plaza Hotel! One can almost picture the joy of that little hamlet out there on the endless plains, with the advent of the Grand Plaza. The mayor, the chief of the voluntary fire brigade, the portly, goodnatured be-gallused minion of prairie law, the four piece town-band, all must have been there. But that day has dimmed in time and memory and today that which is listed in hotel guides as the Grand Plaza comes far from being either grand or plaza.

Grand Plaza? A daw is not "reckoned a religious bird because it keeps a-crawling from a steeple."



Music for Choir and Organ—June

Prelude

In Springtime.....	Kinder
America	
From the Southland.....	Gaul
Prayer	Gluck
Spring Song.....	Mendelssohn
A Dream.....	Lynn

Anthem

Even Me	Warren
Fear Not Now, O Israel.....	Spicker
Rejoice, the Lord is King.....	Huerter
Come Unto Me, All Ye.....	Simper
O Saviour of the World.....	Goss
I Will Greatly Rejoice.....	Faris
Sing a Song of Praise.....	Stainer
Thine, O Lord.....	Macfarlane

Worship of God in Nature.....	Beethoven
-------------------------------	-----------

Offertory

Traumerei	Schumann
Out of the Depths.....	Metcalfe
The Vesper Hour.....	Bornshein
Beautiful Saviour	Christiansen
In The Forest.....	Harris
Out of the Deep.....	Capel

Postlude

Festive March.....	Blackmore
Processional to Calvary.....	Stainer
Gloria	Andre
Military March.....	Rossini
Festive March.....	Meacham
March of the Priests.....	Mendelssohn

Methods of Church Work

TRADING IDEAS

You have an Idea. I have an Idea. We swap. Now you have two ideas and I have two ideas—both are richer. What you gave you have; what I got you did not lose. Follow it? In other words: GIVE and TAKE, not just TAKE!

June, the month of Roses, Commencements, Children's Day, and brides, brightens the aspect of all life, especially for those whose faith is based on the Love and Goodness of God the Father.

In addition to the observance of pentecost, the calendar lists Sunday School promotions, Vacation Bible School preparation, Sunday School and Choir picnics, Flag Day, All Parish Visitation Week, Special Day for paying up pledges.

Few pastors possess the energy to carry out plans for all these various days, and many of the routine matters are delegated to church organizations, the young people, and the Boy Scouts. This is especially true of the Recreational features, Get-togethers for graduating classes.

CHILDREN'S DAY PROGRAMS

Special programs can be secured from Tullar-Meredith, William H. Dietz Company, Woolverton Printing Company, Stockton Press, Goodenough and Woglom, Pageant Publishers, Judefind Brothers. If you write to any advertiser for program, mention of THE EXPOSITOR and your subscription will secure for you prompt and cheerful attention. Do not hesitate to lean on your relationship to THE EXPOSITOR, when it will bring you co-operation. Your subscription entitles you to any co-operation we can secure for you.

"INCHING ALONG"

The Children's Day program of a Pennsylvania Church was advertised with the above title. The advertisements contained interesting information

about the growth of the community, the church membership, and the Sunday School, showing a gradual, wholesome progress, such as any church might prize.

Posters and banners were made by Sunday School teachers and children, bearing the title, "Inching Along" and one large one gave the number of Sunday School members the school was striving for in the months ahead.

Each Class had its own banner, carried proudly as a part of the program. As members went to the platform to give their recitations, or sing their songs, the banner was carried before the group as far as the chancel, and there the bearer stood at attention until the group had made its way down the aisle again.

The plan was unique, in that it called attention of the entire community to the progressive work of the church in every field of its work, and was productive of many new members in both the Sunday School and Church.

BE DIFFERENT

In many communities absence from church and Sunday School has become the accepted thing, and the slogan adopted by an enterprising Evangelical minister in Indiana captivated the imagination of the local residents. Americans have a penchant for dramatization, and they respond to slogans and well worked out advertising. The pastor appealed to the people to "Be Different and Go to Church!" He brought out the fact that it is quite the common thing to go for a drive on Sundays, short vacation or fishing trips, or just sleep, when they should be worshipping in the Lord's House. He used the slogan to good advantage for advertising his Children's Day service, and drew a full house. The success of the plan depends upon the number of people who can be won to the church through the message offered by the preacher, and the attitude of the regular attendants.

TAKING THE SUNDAY SCHOOL TO THE PEOPLE

This plan was adapted from one used by the public schools during the past months, due to the depleted budgets for operating. The National Education Association believed that the verdict of the people should decide the fate of the schools. The idea was presented with this thought: "There come times when it is necessary to put less emphasis on our usual duties, to break away from routine, and to meet emergency conditions. For us that time is NOW. The crucial need is the interpretation of our work to parents and citizens."

This is true of the Sunday School, in its endeavor to protect the spiritual welfare of children. Personal visits to the homes of every child by every teacher is strongly recommended. Lesser duties may well be set aside for this important task of visiting the homes and appraising parents of the abilities and strong points of their children. Keep the parents informed of any plans, and especially of the Children's Day or Children's Week, as some communities are planning.

A model room is constructed of paste board, or light wood, to be used as an attention getter. This is displayed in the church on Sundays, but in a store or post office window during the week. Each class should construct its own portion of this model plan. Exhibits of hand-craft or essays should be added. A contest should be planned for a model Children's Day program to be worked out by the classes of the school, and a prize should be given each child in the winning class. Some kind person in the church may be willing to provide banners from some Sunday School Supply house, or testaments. If the children have a part in planning the program, or suggesting how it should be planned, there will be special interest in its observance.

MONEY FOR VACATION BIBLE SCHOOL

An enterprising church in a small Chicago suburb utilized the old "Chain Letter" idea. Instead of letters, government postal cards were purchased by the young people, mimeographed and distributed to people in attendance on Children's Day. Every man, woman, and child was supplied with two cards, with instructions to write a message beneath the mimeographed message, and mail it to a friend within two days after receipt. A ten cent coin was deposited in the Vacation Bible School Fund box at the time the cards were mailed. Persons to whom cards were mailed need not be members of the church, but each person is instructed to continue the "Chain" in case a card is received. In addition to "bringing in the dimes" the plan brought in the people to deposit dimes and look up names to whom cards should be mailed. Matt. 18:5 was quoted in full on the card, but any appropriate Scripture verse may be selected for mimeographing.

A PENTECOST ATTENDANCE IDEA

Select the "Favorite Scripture Text" of some man loved and honored in your church. Quote the text in your announcement of the June 4th service, and ask your people to be prepared to quote their own favorite text either in writing or verbal between the time of the announcement and

the special Pentecost Sermon. Purposely leave the matter indefinite. Follow your verbal announcement with a postal card, quoting the same text announced on Sunday, and leave space for their own. Ask the person to whom the card is addressed, to address cards to three persons who have not recently attended church services, or who are not members of the church and should be. The card should give the favorite Scripture quotation of the person addressing the cards, with the request that the cards be taken to the church on Sunday and deposited in a special receptacle, labeled "SCRIPTURE TEXT CARDS." Girls dressed in white should be stationed near the receptacle, and should present each person depositing a card with a flower or a folder with special Scripture verses regarding the coming of the Holy Ghost in the Upper Room. The experience in the Upper Room has been referred to as "the first Great Commencement," and you might head your folder with such a title in order to tie-in with the two events of interest, Pentecost and school Commencements.

A DO AND DON'T CLUB

Organize a Club among the women of the church, which has as its purpose the privilege of psychological education. Omit the use of word "psychological" as it will keep away some women who should belong. The program for the day consists of discussion in the nature of a Forum on the experiences of the members since the last meeting. Mothers discuss their experiences with children, the management of the home, or contacts with the schools. Those members having suggestions for others to "Do" have them listed; members having a list of "Don'ts" have them listed. Since the "Don'ts" are usually negative these members should be given first opportunity to make their suggestions. Here are a list of "Don'ts" discussed at one meeting: *Don't* put your children's grass stained clothing into the regular laundry; treat the stains first, and then add them. *Don't* expect your children to be an example of behavior to you as parents, go to Church yourself if you want them to go. *Don't* be surprised at gossip in the neighborhood about your private affairs, if you discuss private matters before little Helen.

The list of "Do's" offered by members may cover every and any phase of family or church life. All members hand their list to the secretary. All suggestions concerning child management are put into one file, all concerning money matters are put into one file, etc. Each month the lists are mimeographed and distributed to members.

The Menu for the luncheon is made of familiar names with the word "Do" or "Don't" added to each item. This is a jolly club, and will be well attended. You will be surprised how much of interest to the members will be brought out at the meetings. Your local newspaper will be anxious to get the lists of "Do's" and "Don'ts" for printing each week, and the whole community will enter into the plan.

A DAY OF INVENTORY AND RECKONING

Every preacher is expected to offer some message of encouragement in his addresses, as well as

in his daily conversation with community residents. Secure from your library a copy of Harold Rugg's book, "The Great Technology," published by The John Day Co., New York. A study of this book will give you a perspective for thought on the subject of psychological recovery from the present distress.

YEAR BOOK OF AGRICULTURE, 1932

Write to the U. S. Department of Agriculture, Washington, for a copy of this book, edited by M. S. Eisenhower and Arthur P. Chew. (House document No. 241.) The book will give you a comprehensive survey of nationwide conditions, as well as statistics on all known aspects of agriculture.

HOW MANY MEMBERS ATTEND CHURCH?

HOW MANY MEMBERS ATTEND SUNDAY SCHOOL?

Publish the attendance records every week, in as many ways as you can devise. If 50 out of 300 members attend service, let us publish the figures in the local paper, in the church paper, on cards or letters sent to members during the week. Dr. Roy L. Smith, Pastor of the First M. E. Church, Los Angeles, publishes the exact attendance each week in a box at the top of The First Methodist Herald. This week's announcement reads,

Church School Attendance

The high point of the year last Sunday 1066. 3500 of our members do not attend Sunday School. Are you one?

SUMMER STUDY

Any minister interested in the summer course at Union Theological Seminary should write to Edward L. Wertheim, 151 West 40th Street, New York City, for dates and information.

"ODDS AND EVENS" CAMPAIGN

Write to Rev. R. H. Aurand, 16 4th Street, S. W., LeMars, Iowa, for a mimeographed outline of the Fellowship Campaign recently completed. The plan is carefully worked out, and can be adapted in any church. Send a stamped envelope with your address on it, and six cents to pay for the paper and labor.

IS THERE A PLACE FOR JOHN?

This title and theme was used in a Father and Son week in one of the eastern churches. All addresses were developed from the standpoint of "John's" place in the home, the community, the church.

3000 PAPER BAGS TELL STORY

Rev. John L. Brown, Plainville Baptist Church, Plainville, Conn., bought 3,000 paper bags of 10 and 20 pound size, printed on them a large announcement of "The Crusade for Christ" program in his church, and distributed them to the stores in the community for use with the regular trade. Rev. Brown says, "I believe more homes were reached than could have been reached in any other way for the money expended." Where money is

very scarce, the stores will probably be glad to furnish their own bags, if you furnish the announcement and the duplicating.

1933 INFLATION PICNIC

The idea justifying the idea was that each person attending was supplied with a ticket in exchange for 50 cents. All 50c tickets were numbered, and for each such ticket, the holder could secure 50 bogus dollars (made especially for the event) which bogus dollars were spent at the picnic. Prices were made to suit the play money idea, and caused considerable hilarity. In addition to many other ingenious charges, the refreshment committee charged \$1.00 for allowing a man to eat lunch with the lady of his choice.

MINISTERS' WIVES ORGANIZE

The wives of ministers in the Winston-Salem, N. C., district, about 50 in number, organized a club for fellowship and training. Dorothy B. Helmich is the secretary, and invites correspondence from other clubs, or suggestions from ministers' wives. You can reach her at 904 Academy Street.

ADVERTISE CHURCH TO TOURISTS

Posters in hotels, restaurants, and gasoline stations along tourist routes, telling the hour of service, name and denomination of church, and other timely information, will direct many tourists to your church. Let the young people help you design the posters and enlist the co-operation of business men in their display.

PEOPLE LOOK TO THE CROSS

Seth Parker says, "In a ballot on popular sacred songs, out of 35,000 votes cast, 27,000 were for 'The Old Rugged Cross.'"

DIGGING GOLD FOR TWO WEEKS!

The First Christian Church, Little Rock, Ark., under the direction of The Women's Council, carried forward a campaign for funds under the above title. One person was chosen to lead the hunt each day. The pulpit was attractively decorated. Only the Cross and gold crucible in the chancel were lighted. A beautiful little girl, dressed as a cherub, knelt before the Cross and crucible, while the congregation marched by dropping pledges and offerings into the crucible. 150 persons brought old gold trinkets.

JUNE 18, A DAY FOR CHRIST

The Christian-Evangelist announces general cooperation among all conferences for special observance of June 18. The *Purpose* is:

- a. To make it possible for Christ's causes of missions, education, benevolence, and the ministry to function in these days of financial distress.
- b. To interpret the Brotherhood problem to churches.

The *Goal* is: A Day of Vision; A Day of Testing; A Day of Adventure; a Day of Action.

A TREE IN THE CHURCH GROUNDS

Five trees have been planted in the lawn of the Church of the Brethren, Lawrence, Kan., to com-

memorate five loved ones who have been called to a higher life during the past year. The Pastor was made custodian, and pledged himself to aid the congregation in protecting them, and keeping their memory sacred.

MATCHING YOUR DOLLARS

An unnamed friend of a church in Ottawa, Kan., pledged \$2.00 to the church for every dollar raised by the congregation for the discharge of its present indebtedness. The plan worked. Folks do not like to lose 200 per cent interest, even in hard times!

AS MANY AS FIVE TIMES

The pastor of a Kansas City Church observed his fifth anniversary in the service of the church on the same day on which the Brotherhood of the Church observed its second anniversary. Five little boys were chosen to represent the five years of the pastor's service, and two boys to represent the Brotherhood. Figures were presented by each little boy showing how many accessions, marriages, baptisms, etc., were cared for by the pastor during each one of the five years. Similar statistics were provided by the Brotherhood regarding their own work.

HOUSE TO HOUSE SELLING

A layman asks, "Why so much talk about unemployed ministers, when there are so many hundreds and thousands of men, women, and children in America unchurched?" Is it not time to put on a "House to House Campaign for the Christian Churches?" Let us make the church and its program as important and as aggressive as that of selling safety pins, or dish cloths!

A WORD ABOUT DENVER

Last year when a National Church conference was scheduled to meet at Denver, the city was advertised in the following terms: "The Playground of America," "Paris of the United States," the Mile-high City," etc. Its population was given, its number of homes, stores, miles of paved roads, its highest mountains. Let us dig up some statistics about our home towns to parallel such an advertising program, and then give a prominent place to the statistics relating to our churches. American people respond to advertising, and it would be well to replace the liquor and tobacco advertisements with some wholesome information about the towns and cities in which we make our homes. Let us begin NOW, when there is time to gather the statistics, talent to write good copy, and leisure to read wholesome NEWS!

CHURCH MARKETING

Divide Ladies' Aid, or Guild, into teams, 10 in each team, headed by a Captain. Provide each Captain with an inexpensive market basket to which has been attached a small sealed can with slit at top in which can be slipped coins. Provide each Captain with list of members of her team, this being also tied to basket (also each member's phone number). The Captain starts the ball rolling, calling up the first member on her list, telling her she will provide the dessert, or some article of bakery goods, or hot dish, for that evening's meal. This

the Captain delivers to first member, who in turn deposits in this small can what that dish is worth to her. This first member, in turn, prepares some dish for a meal, notifying the next member when this will be delivered. This second member, in turn, reimburses the little can—and thus the ball is kept rolling until the last member is reached. The last member then prepares some dish for the Captain, who reimburses the little can, and turns the proceeds over to the President of the Guild, or Chairman of the Ways and Means Committee, or whoever it was who has charge of this project. This was very successful.

MORTGAGE EXTINGUISHERS

Small red cans with slit in top for coins were distributed to each member of our congregation. These cans were made of cardboard with metal top. Red paper covering had words "Mortgage Extinguisher" on them, and also "Deposit 5c each day—or any spare change." A letter was sent out to members explaining the purpose of "mortgage extinguisher" and asking that these be returned by a certain time. We have had this done in our church twice, and always during summer when the attendance at church is always much less. The date set for our service is the first Sunday in October. We have had a special service when these were turned in, and a roll call at this service after collection was made, giving names of those who had turned in their cans, and telling how many were outstanding. This was very successful. Red labels were printed locally and pasted on cans.

PROSPERITY PARTY

(Could very aptly be called INFLATION PARTY)

Invitations sent out written as a jingle, each line beginning with one letter of the word Prosperity. Large hall was arranged with booths, each bearing one letter of Prosperity over top. Each booth was attended by a member in colorful smock and black velvet tam. As members entered hall, they were handed 10 one-hundred dollar bills. A charge of 50 cents was made for this money. This money was stenciled and run off on yellow paper. Each member had to visit each booth and spend the money. In each booth was a game to be played (baffleboard, small bowling alley, horseshoe game, or quoits, small billiard table, peewee golf outfit—this was placed on the stage—etc.) and a maximum score for each booth was decided on beforehand. If member attained maximum score, her score card which was given her with money when entering room, was punched. Score cards were turned in at end of evening, and grand prize given to person having most punches. The last letter of Prosperity was the dining room where simple refreshments were served. 300 attended this affair.

For the Bulletin Board

There is nothing so costly as ignorance.—*Horace Mann.*

Crows are black the world over.

The unique thing about man is his capacity for suffering.

Do not confuse moral weakness with intellectual strength.

A truly great man will rise superior to the events which he himself has brought to pass.—*Napoleon*.

The doctrine of the cross is not a formula for the mind, but a principle for a life.

Christianity aims to convert the common man into an uncommon man.

Evangelism is ever important.

To lose is really to find.

Have you ever tried to impersonate Andrew?

The tendency of man is to exploit his fellows. The abolition of slavery was the work of a few. To let go for God is really to be held secure.

It is not better preaching we want so much as better living.

We cannot be true to Christ and please men.

Mothers think more about feeding the family than about washing the dishes after the meal.

Who says the prayers that bring about your success?

The individual counts with God, if not with the state.

To give all is to possess all.

Put into practice what you know in precept.

The Holy Spirit is still quick and powerful.

A few know the secret of successful living.

Illustrations

By THE REV. WILLIAM J. HART, D.D.

POSTS AND CABLE

Psa. 108:4. "For thy mercy is great above the heavens."

Psa. 148:1. "Praise ye the Lord."

This illustration is given by the famous C. H. Spurgeon in a sermon on "Songs in the Night":

"I remember an old experimental Christian speaking about the great pillars of our faith; he was a sailor; we were then on board ship, and there were sundry huge posts on the shore, to which the ships were usually fastened, by throwing a cable over them. After I had told him a great many promises, he said, 'I know they are good strong promises, but I cannot get near enough to shore to throw my cable around them; that is the difficulty.'

"Now, it often happens that God's past mercies and loving kindness would be good sure posts to hold on to, but we have not got faith enough to throw our cable around them, and so we go slipping down the stream of unbelief, because we cannot stay ourselves by our former mercies."

LIFE'S AIM

1 Tim. 6:2. "These things teach and exhort."

When Julia Ward Howe was ninety years of age, she was asked to "express the aim of life." A moment was given to thought, and then she answered:

"To learn; to teach; to serve; to enjoy."

Writing at the age of eighty, in "Stepping Westward," her daughter, Laura E. Richards, said:

"This utterance comes more deeply home to me with every year; I realize more and more how these four aspects of life are linked together; how, whenever I have tried to teach, I have been the chief learner; and whenever I have tried to serve, the chief pleasure has been mine."—*D. Appleton and Company*.

Anyone who has been in the position to see a locomotive approach him on a railway-line must, even from his childhood, have observed that the connecting-rods on the one side of the locomotive and on the other side are not precisely opposite to one another. When the one connecting-rod is at its lowest, the other connecting-rod is *not quite* at its highest. There is an *eccentric* motion, without which the locomotive might not be able to start. Even as it is, a locomotive sometimes has difficulty in starting. The driver has to back his engine a little, so that when he applies power that power shall not simply cancel itself between the two opposing strains.

In a stationary engine, such as one may see in a factory or mill, the same necessary advantage is secured, and the same danger of a standstill is avoided by the contrivance of the *flying-wheel*

We are in danger to-day of sticking at a dead-center.—*John A. Hutton*.

FATHER'S LETTER TO SON

Prov. 4:1. "Hear . . . the instruction of a father."

When Senator Dwight W. Morrow passed on in October, 1931, the Associated Press published a letter which the New Jersey statesman sent to his son, Dwight W. Morrow, Jr., when he entered Amherst College. This was a model of terseness and clarity, and revealed the deep heart's desire of the father for the truest welfare of his son. Said the father:

"Two kinds of people make up this world: One kind does things; the other claims credit for doing things. The second class is pretty well crowded, yet there's plenty of room for you in the first class."

CHRIST GIVES FOUR ESSENTIALS

John 1:43. "Jesus . . . saith unto him, Follow me."

"Christ gives me," says Dr. David Christie,

DANGER OF STICKING AT A DEAD-CENTRE

Rev. 3:2. "Be watchful, and strengthen the things which remain."

"these four great essentials:
 A world I can live in.
 A work I can live for.
 A self I can live with.
 A Master I can die for."—Quoted in the British Weekly.

LAUNDRYMAN FOUND THE LOST TREASURE

Luke 15:9. "And when she hath found it, she calleth her friends and her neighbors together, saying unto them, Rejoice with me; for I have found the piece which I had lost."

A few days ago Dr. Frances Schupper of Lawrence, L. I., had just about given up hope of ever finding \$150 which she had laid aside for her son's tuition. And well she might! For she had looked high and low for a week without any success.

Just when she was on the point of resigning herself to the loss, however, Harry Benblatt, a laundry driver, came to the door and handed the surprised Mrs. Schupper the roll of bills, which had been found in a dress which she had sent to the laundry.

Unquestionably there are many people who have had strange and unusual things brought back by the laundryman, but few indeed have had anything like this happen to them.

There's one laundryman that we hope will prosper. He deserves to!—"Wanderer" in the *War Cry* (November, 1932).

A GOOD DOER*

James 1:22. "Be ye doers."

"What kind of a worker was Owen?" Ida M. Tarbell, the biographer of Owen D. Young, once asked his aged mother, who continued to live in the little community in New York State where her famous son was born. "He was a good doer," answered the mother. "When there was anything to do he helped out, whether it was his chore or somebody else's"—From "Authorized Biography of Owen D. Young," by Ida M. Tarbell in the *American Magazine*.

CHILDREN'S HALL OF FAME

Zechariah 8:5. "Boys and girls playing."

Uptown in New York there is a Hall of Fame. Here are represented great men who are felt to deserve such public recognition. Well, the children of Miss Mabel Waters' Week Day Bible School out in Flushing took a trip to see the Hall of Fame. So impressed were they by the exhibition of famous people—and so imbued with their Bible School work—that they determined to have a Hall of Fame of their own.

And they did—choosing the characters themselves—according to what they had learned from their Bible studies. A friendly carpenter built them a circular platform with a dozen little niches for their famous people. I saw that Hall of

Fame—and I want to tell you it was an impressive sight. There stood Moses with the tablets of the Law in his hands; there Ruth with a miniature bundle of wheat on her head; Esther was richly garbed as befits a queen; David held a tiny harp; Mary, mother of Jesus, with the white lilies in her arms, was unmistakable, and Peter held the scroll that is the Bible. The figures were small china dolls, dressed by the children—yes, even to Joseph's coat of many colors!—*Annemarie Ewing.*

DIMES MAKE DOLLARS

III John 8. "That we might be fellowhelpers."

Listening to a radio broadcast in New York City on behalf of the "Block-aiders" scheme (in March, 1932) for helping some of the unemployed, a man wrote a note to one of the city newspapers commending the idea. He also said that the plan reminded him of the following story:

Mike and Pat were discussing the possibility of the purchase of a new organ for the church.

"But how could we," demanded Pat. "We has no money."

"Oh, it's your tin cints an' my tin cints," Mike explained.

HAND FROM HEAVEN

Proverbs 15:22. "Without counsel purposes are disappointed."

In an article on "The Key to a Thousand Doors" in *The Young People's Weekly*, these experiences are recorded by Edward Leigh Pell:

Sometime ago I met a girl of unusual gifts who had started in life and stopped. She had lost faith in herself, and she was beginning to feel that everybody had lost faith in her. Something in her eyes told me that she was standing on the edge of a precipice, and my heart went out to her. Not long afterwards she wrote to me. "I am so glad," she said, "that you came to me when you did. I had lost my grip and was almost gone; and you came to me and told me that you believed in me. When you went away, I said: 'There goes one man who believes in me, and God helping me I am going to prove myself worthy of his faith in me.'"

Do you know why I told her that I believed in her? In that poor girl's heart I saw myself as I stood one dark day in my youth just where she was standing. My life from my early childhood had been a ceaseless struggle. I was in wretched health and so weak that I could hardly pull one foot after the other. I was living in an old-fashioned community where grown people were afraid to say anything encouraging to a youth lest they should spoil him and cause him to lose his soul. At last one day as I stood trembling like that girl on the edge of a precipice with hardly a shred of faith in anybody or anything and none in myself, a schoolmate came to me and told me that he had heard one of the professors, a grand old man, express great faith in me. That timely word was like a hand reaching down out of heaven

to rescue me. Instantly everything changed. It seemed to me that I had been born again, born into a new, sweet world.

WATCH OUT FOR HEAD WINDS

Prov. 24:10. "If thou faint in the day of adversity, thy strength is small."

The great p'int about getting on in life is being able to cope with your head winds. Any fool can run before a fair breeze, but I tell ye, a good seaman is the one that gits the best out o' his disadvantages.—*Sarah Orne Jewett.*

OF SUCH IS THE KINGDOM

Matt. 19:14.

One of the worst things that Dickens said of Scrooge was "that no child ever asked him what hour of the day it was." The faces of some invite us to ask them the time of day, and they reward our request with a smile that makes us feel we have done them a favor in asking.

A HELPLESS BOY

Mark 10:45.

In Buffalo, a few years ago, a workingman was driving to his factory on a spring morning. He left at home a wife and five children. His station in life was humble. By the shores of a little lake he heard the cry of a lad for help. The lad was drowning. He rushed in and saved him, a twelve-year-old boy. In the act he lost his own life. When the news spread through the city, it was as though a miracle had been wrought. Life grew more beautiful. Buffalo was a better place in which to live since Walter Little went to his death. So valid did his conduct seem that, within two days, funds sufficient had been provided, voluntarily, to deliver the family from possible want the rest of their days and to provide an adequate education for each of his children. It seemed valid because it is just right that one man should take upon himself the welfare of a helpless boy. The validity of that sacrifice can be expanded to world proportions. The heart of humanity is susceptible to its appeal.—*Miles Krumbine.*

SHOES AND COMMON SENSE

This little girl did not go to market, nor school, but to court. An unemployed iron worker was recently fined for failing to comply with a school attendance order in respect to a girl of twelve, one of six children. The father appealed to the court that he could not afford, on a wage of \$8.00 a week, to pay the child's bus fares. The child had presented herself every day at a nearby lower grade school, but was refused admittance because she had advanced beyond the grades of that particular school. The school authorities argued that it was no hardship for a girl of twelve to walk two and one-half miles to school.

Both points were granted by the court: 1. That

a man could not support a family of eight on \$8.00 a week, and spare money for extras. 2. That it would not harm the child to walk the distance required to attend the school assigned.

The child was questioned regarding her absence, and replied: "Sure, I can walk all right, but my shoes wear out so fast, and we have no money to buy new ones or get them fixed." A willing child, a weary father, an empty purse, a stupid Education Official!

BOYS WITH IDLE HANDS

W. McG. Eager, Editor of the "Boy," a paper published by the National Association of Boys' Clubs of England, writes to *The Times*, London, that there are upward of 200,000 unemployed juveniles in England this year, and that by 1937 the number will have increased to 600,000. What a potential power for good to back up the right kind of leader; what a menace to society with the wrong kind of leader! How many of them are there in our own neighborhood? In our own homes?

CHILDREN ARE "NEWS"

It was apparently left to the modern newspaper editor to discover that "women are news," and the alert advertising and selling machinery of modern industry has discovered "women are prospects" for this, that and the other gimcrack. Mothers have known since time immemorial that "children are news" and that they are *live prospects* for every imaginable kind of thing placed within their sight, grasp, and hearing.

"BUMPS" TO DIAGNOSE AND CLASSIFY

"Behold all souls are mine." *Eze. 18:4.*

Fond parents and well-meaning friends and relatives weary their children with constant reference to appearance and aptitudes. "Mary looks just like her father. She will make a good . . ." "Johnny has the eyes and chin of his Uncle Jim. He will be a judge."

In addition to the stupidity of such conversation, there is the danger of unconscious influence through suggestion. Johnny may not like Uncle Jim for one reason or another, and reference to a likeness may cause distress to the child and cause complexes of one type or another. It is parental and human to picture the children grown up and fulfilling expectations, but it may be a costly indulgence. While the colour of eyes, hair, the shape of the nose or chin, or bumps on the head, may have some bearing on the aptitudes or qualities of character, it is difficult to diagnose or classify them. Of far greater importance to the child and society are the bumps of home training developed day by day through example and teaching, so the child will be equipped to make its own choices and decisions when the opportunities present themselves. If you as parent succeed in

developing a bump of desire for social righteousness in the heart of your son, you need not worry about his defrauding his neighbours at a later

time. If you create a bump of honesty and virtue in the heart of your daughter, you need not worry about disgrace or the divorce courts in later years.

The Preacher In His Pulpit

YOUTH FACES FORWARD

(Commencement Sermon)

By REV. C. W. BATES, GREENSBORO, N. C.

Text: "Be strong and of a good courage." Josh. 1:6.

Facing forward of itself is not sufficient for the conquest of Canaan. Neither is the spirit of youth sufficient for the task that lies ahead. We may enter the land but we will not possess it unless in addition to our attitudes and outlooks we have certain qualifications and characteristics Joshua possessed, and which made him a leader, "a saviour" of his people.

1. Courage

It is no mere repetition of words that the exhortation is thrice repeated: "Be strong and of a good courage." Remember again the report of the spies: "We came unto the land whither thou sent us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and very great. . . . All the people that we saw in it are men of great stature and there we saw the giants. . . . We be not able to possess it." In the forty years that had passed the obstructions hadn't gotten any less. They would be busy making the walls higher and stronger. The task that faced Joshua was no small undertaking. It would require the finest kind of courage; courage to face a determined foe with an apparently insufficient and illprepared force. Joshua had need of courage as in his mind's eye he saw again the cities and the citizens against which he must wage war. It was no easy task. It called for courage and an heroic spirit.

Over on the other side of your graduation lies your Canaan. But you are not going to knock the walls down with your diplomas. Its inhabitants are not going to set you on thrones. Your Canaan must be conquered. You will face determined foes. There are giants in the land. The cities are walled and very great. The man with the cowardly heart, with the weak spirit, might just as well quit before he begins. Many of you are thinking of college and professional life—teachers, doctors, lawyers, ministers, engineers. Perhaps you have dreams of financial or professional success almost without effort. If you have you are going to be sadly disappointed. The streams of milk and honey are not so full as they once were. The giants are

still there. Will you take up the practice of law? The American Bar Association reports that "there are 25,000 more lawyers in America than are needed." Will you practice medicine? The American Medical Association tells us "there are 10,000 more doctors in the United States than are needed at the present time." Will you enter the ministry? All denominations are closing their doors to candidates for the ministry. Will you be a teacher,—school, music, art, home economics? "The colleges are turning out more prospective teachers than the schools can absorb." And much the same reply comes from any field of endeavor. The fact is, the "white collar man" is in a desperate plight these days. He has prepared himself for a profession and there is nothing open. The man of courage will face the facts and come off more than conquerer. But I am not talking about the courage of the closed fist. I am talking about the courage of the trusting heart. As Joshua faces the task, he is not only exhorted to be courageous. He is promised the presence of God. His courage is based upon belief in spiritual realities. "Be thou strong and very courageous. I will be with thee; I will not fail thee nor forsake thee."

2. Conviction

The second thing needed as we face the future, as we go in to possess the land, is conviction. We say of a man, "He has the courage of his convictions." There are probably no modern Joshuas here. But these appraisements are involved: Is the task I have chosen worth while? Is it worthy? Am I fitted for it? Can the Lord bless it and make be a blessing through it? And these questions ought to have an affirmative answer. We need to relate our abilities to our opportunities. We need to couple both of these to our convictions: 1. I must believe that there is an opportunity. 2. I must believe in my ability to grasp the opportunity.

Life's battle don't always go
To the stronger or faster man;
But soon or late the man who wins,
Is the man who thinks he can."

3. Ability to Concentrate

Out of the conviction that there is an opportunity in life for me and that I have the ability to grasp that opportunity, must come the concentration of my ability upon that opportunity. It is the mass attack that wins the battle. The ability to concentrate was one of Joshua's characteristics.

The world goes forward as it follows men of undivided and unswerving purpose. "One-thing men." Men who can say with the great apostle, "This one thing I do." Have you thought of the great inventions that are ours because somebody had a great idea and worked at it until the idea became a reality? Bell, and the telephone, Edison, and the electric light. DeForrest, and the radio. What are you going to do? "Do with thy might what thy hand findeth to do." The voice that spoke to Joshua ought to ring in our ears as we face the future: "Turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest."

4. Consecration

As you face forward to the task that lies ahead, enter upon it in the spirit of consecration. All that Joshua was and had were given to God and to his people. How can I best serve my day and generation? By giving my best. What is your best? Your utmost. As Joshua stands there on the other side Jordan and hears the voice of God calling him to the task, we are conscious of his consecration. His fine manhood, his superb spirit, is dedicated to the endeavor: "Be strong and of a good courage; for unto this people shalt thou divide . . . the land." His task was to conquer it, and he did it because he consecrated himself.

God—let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands,
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please keep me eager just to do my share.
Lord—let me be aware.

Go out to give, to live; and as you go, "Be strong and of a good courage; for the Lord thy God will be with thee whithersoever thou goest."



GOD'S MOMENT

By CLARENCE EDWARD MACARTNEY, D. D.,
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"The acceptable time." II Cor. 6:2.

Once on a visit to Fife, on the east coast of Scotland, I saw mines which have valuable deposits, but which are worked only when the tide is out. As soon as the tide turns and comes in the miners must withdraw. Those few hours are the acceptable time.

Life seems to run along with indifferent regularity or monotony, and one hour is just the same, apparently, as another, no more and no less important. But that is only the outward appearance, for in those stretches of time there are hours or moments which are charged with the solemnity

of choice and decision; and what is done in that period of time, what is chosen, or rejected, what is allowed, or refused, what is said, or not said, will give complexion to our life forever afterwards.

This truth which, in the ordinary affairs of life, is sufficiently impressive and interesting, becomes moving and solemn when we consider it in the life and experience of a human soul. St. Paul appeals to the Corinthians to make earnest use of the hour of spiritual opportunity, the hour when God draws nigh to the soul and calls it to obedience to Himself. This is the acceptable hour.

A seaman cannot regulate to suit his fancy or desire the ebb and the flow of the tide. He must take the tide at the flood. It is not otherwise with those mysterious winds and tides which blow and flow according to God's will, and which bring with them the hour and moment of particular opportunity.

The first and the fundamental fact is that God does call. At an acceptable time God calls to man. The Spirit of God, the Holy Spirit, Whose work it is to speak to the soul of man, is the sole author of our repentance, our Godward desires, our hatred of sin, and our faith in Christ. When you look back over your own life, is it not true that there are times and occasions, well remembered, when God was speaking plainly to your soul and saying, "Son, give Me thine heart?"

There are different ways in which this can be done. It can be done by a deliberate rejection and hardening of the heart. "Today, if ye will hear His voice, harden not your hearts, as in the day of provocation." The reference there is to the attitude taken by the children of Israel after God had spoken to them on the Mount. In a like manner, when God has been speaking to men, drawing nigh to them in all those ways which are possible with Him, they seek to get beyond the range of His voice and withdraw from serious thoughts and self-contemplation.

Men reject the voice of God when He speaks by answering, "Tomorrow, not today." I spoke recently at the one hundredth anniversary of a church in Ohio. At the establishment of the church, one hundred years ago, the meeting was presided over by the Rev. Clement Vallandigham.

In a letter written in 1855 to his brother, Vallandigham tells how hitherto, although the Bible had often been his study and religion much in his thoughts, it was nevertheless to him something belonging to the future, "a something some day to be sought after, certainly to be sought after, but tomorrow." That tomorrow never came. At length he awakened to the understanding that to say "tomorrow" to God was merely another way of saying No; and answering and obeying the still, small voice, which he said, day and night, at home and abroad, in solitude, and amid the cares of business, he heard saying to him, "The hour is come, the accepted time, the convenient," he gave his heart to God and resolved to make religion henceforth the chief business of his life.

Tomorrow? What do you know about tomorrow? The only period of time which belongs to you is today. This is the acceptable time.

"While ye have the light, walk in it, lest darkness come upon you." The day of grace, like every other day, has its morning, noon, and night. When God speaks to you, rise up and answer at once.

I have always thought that the story of Peter's deliverance from the prison of Herod the night before the day set for his execution is a complete and beautiful illustration of the truth which I am now presenting, the approach of God to the soul of man and the response man makes, and the reward of immediate obedience. Bound to a soldier on either side of him, Peter lay sleeping in the prison of Herod, while the church in Jerusalem prayed for his deliverance. Suddenly, the angel of the Lord stood by him and smote him on the side, saying, "Rise up quickly." Peter obeyed at once, and following the angel passed through the first and the second ward and through the iron gate, walked out of the prison a free man. Had Peter hesitated or roused himself for a moment only and then fallen asleep again, or acted on the supposition that it was only a dream, he never would have been delivered. When the angel smites you, when God calls, rise up quickly and follow him.

For you still the door is open. Enter ere it is shut. For you still the time is acceptable.



PARTNERSHIP IN LIFE

By THE REV. HORACE N. CUNNINGHAM, FIRST
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Luke 1:5-22.

"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

Intro: The life of Zacharias and Elizabeth is so beautiful that it inspires us to noble thoughts and deeds—two souls walking in all the commandments and ordinances of the Lord, blameless.

The striking thing about this scene is that mutual righteousness is revealed. Zacharias is a good man and Elizabeth is a good woman. Mutual righteousness is the ideal relation in all walks of life.

I. It is ideal in the marriage relation.

As Abraham neared the grave his greatest concern was the marriage of his son, Isaac. He called to him his eldest servant and caused him to swear that he would not take a wife unto Isaac of the daughters of the Canaanites, but would go among the people who loved God and from among them find a wife for Isaac. Gen. 24:3f.

Several hundred years later when God's people had become established in the promised land, Joshua, their leader, called their attention to God's will concerning marriages; that no child of God should marry any one who knew not God. Deut. 7:4. He warned them against marrying the

heathen, saying, "If ye . . . make marriages with them, . . . they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Josh. 23:12f.

We read where Samson's father and mother begged him not to marry the ungodly woman of the Philistines with whom he had fallen in love.

Samson married the ungodly woman. When we think of him we think of the poor blinded man who thought he knew more than God and his parents.

Facing such a situation the Apostle Paul says, Do not become disheartened. Do not seek relief in the divorce courts. Do not leave your husband or wife, if there is a possible chance of living together, "for what knoweth thou, O wife, whether thou shalt save thy husband? or how knoweth thou, O man, whether thou shalt save thy wife?" I Cor. 7:16. Your Christian patience and power of endurance may lead the unbelieving partner to Christ, that he or she may know the love of God.

If you are yet single—know that only mutual righteousness ushers in the ideal marriage relation.

Zacharias and Elizabeth were united in the great essentials of life. They loved God and loved each other. On Sunday one did not go this way and the other another way. They went together to the Temple of God and worshiped Him.

II. Mutual righteousness is not only ideal in the marriage relation, but it is ideal in every relationship.

1. The social relation demands mutual righteousness if it is to be of mutual benefit to all parties concerned.

God's young people of old did not know what trouble was until they became socially involved with those who knew not God. Little by little they were led away and finally turned aside from God and became worshipers of the gods of their heathen associates.

When Solomon became famous as king of Israel he opened the doors of his palace to the kings and queens of neighboring heathen countries. It wasn't long before his social relations led him to fall in love with those who knew not God and he married unbelieving women. In speaking of him Nehemiah says, "Did not Solomon king of Israel sin by these things? . . . even him did outlandish women cause to sin." Neh. 13:26. If Solomon fell to the influence of evil associates, what chance have you to overcome such influence? If you have any desire at all to serve God you can't afford to make social ties with those who know not God.

God warns us against sharing the social evils of ungodly men and women, whether they be in the living room of a beautiful home or in the dugout on a creek bank. If you don't want to get burnt stay away from the fire.

2. What I have said about the need of mutual righteousness in social life may also be said of business relations.

"What fellowship hath righteousness with unrighteousness?"

Think of Zacharias and his dear wife in their home-life, their church life, their social relations and economic life; never pulling in opposite directions, but walking together in the fear of God. Think of what they gave to the world. A son, John the Baptist, who not only proclaimed the coming of our Savior, but pointed to Him, saying, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Mutual righteousness is the ideal relation in every contact of life.

COMMENCEMENT AND BACCALAUREATE TEXTS AND THEMES

Credit Advanced. "Unto one he gave five talents, unto another two . . ." Matt. 25:15.

Attaining World Peace. "All thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54:13.

Tomorrow's Goal. "This one thing I do." Phil. 3:13.

What of 1934? "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

Balancing the Budget. "A wise man's heart is at his right hand; but a fool's heart is at his left." Eccl. 10:2.

15,000,000 Unemployed. "The children of Issachar, men that had understanding of the times." 1 Chron. 12:32.

Experience a Wise Teacher. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

A Job Waiting. "There was a man sent from God whose name was John." John 1:16.

Divine Promise of a Drawing Account. "Who will render to every man according to his works." Romans 2:6.

Gold Hoarders. "But he that received the one went away and digged in the earth, and hid his lord's money." Matt. 25:18.

Deserved Promotion. "Thou hast been faithful over a few things, I will set thee over many things." Matt. 25:21.

Easy Money? "I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter." Matt. 25:24.

World Depression. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away." Matt. 25:29.

Man's Greatest Building, Himself. "Fear thou not, for I am with thee." Isa. 41:10.

A Vision of Our Own Limits. "Get thee up to the top of Pisgah, and lift up thine eyes, westward, northward and southward and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan." Deut. 3:27.

PLANE OR PILOT?

John 6:27.

1. *Planes made to carry load.*

Planes are made to carry mail, freight, and peo-

ple about. They cost a great deal to make, and the workmen must be skilled to need of the special service required of the plane while in operation. If there is an accident, wings ripped off, propeller broken, or storm, the plane is allowed to fall to the ground and destroyed.

2. *Pilots guide the planes.*

Pilots are tested physically, mentally, and mechanically for their fitness to undertake the privilege of guiding the plane through the air to its destination in safety. No matter how well plane is constructed, no matter how good the engine and the fuel, unless the pilot knows his business, the goal will not be reached. Making a good pilot is the job of the parents, the school, society, and the church. Unless the pilot is in sound health, knows what is expected of him and can apply it, means to be true to his trust, he cannot hope to win a license and hold it.

3. *Value of planes and pilots depends upon co-ordination of both.*

Planes cannot take to the air, no matter how air-worthy, unless they are guided. Pilots must have worthy planes, or their training and ability as flyers is of no use to them. Cooperation of those who build planes and those who train pilots will alone create an efficient air service.

MOTORING THROUGH LIFE!

Observe people constantly going here, there, and other places in accomplishing their aims in life. To insure their safety and a chance to accomplish their aims, they must have

1. A safe Motorman possessing wisdom and judgement.—*Jesus.* Heb. 2:10; 1 Cor. 1:24-30; Heb. 7:25.

2. A reliable road map.—*Bible.* Psa. 119:9; Psa. 119:130; Psa. 19:7.

3. Confidence in Motor, Motorman, Map.—*Holy Spirit.* John 16:13. Points to Christ, John 16:14; guides driver, John 2:20.

4. A Feeling of Confidence.—*Faith.* Heb. 11:1; Rom. 1:17; 2 Tim. 12:1.

5. Good Roads.—*Brotherhood.* Psa. 133:1; Acts 11:29; Acts 28:15.

6. Trustworthy people to deal with on way and on arrival.—*Christians.* Acts 2:46-47; Acts 11:23; Heb. 11:13-14; Eph. 5:19; Col. 3:16.

ANOTHER ROOSEVELT!

The birth of a child is always a great event in any family; the development is watched by family, friends, community, schools, church; always speculation about future before child, is he a Moses, a future president, a world leader? Exodus 2:2-11.

Vs. 2 A great event—(The coming of a child).

Vs. 3 Need for secrecy—(Concern for child forced secrecy).

Vs. 6 Happy sequel—(Discovery and safety for child).

Vs. 9 A Mother's prayer answered—(Mother selected as nurse).

Vs. 10 What's in a name—(I will name him—because—).

Vs. 11 A hope fulfilled—(The child became the deliverer of his people from bondage; he led Israel to the promised land).

In the life of a great leader we see God's appointed time for sending him to the earth, God's

protection through childhood, God's care and guidance for specific development, God's manner of testing, God's command to carry out a mission. The faith and prayer of parents insures for a child the fulfillment of a Divine trust.

PROSPERITY GARDENS

Isa. 51:3.

Garden must be 1. prepared; 2. planted; 3. weeds removed; 4. cultivated; 5. fruits and vegetables to be gathered; 6. gratitude shown.

God's garden, *ourselves*. We must be trained, guided, sin and selfishness removed. We must be disciplined and comforted, inspired by the Holy Ghost, taught how to pray, so we may show the depth of our gratitude.

A RING OF SEVEN LINKS (WEDDINGS)

"And all things whatsoever ye shall ask in prayer believing, ye shall receive." Matt. 21:32.

This ring presents to us seven bright links of gold for everyday use.

1. Privilege. "All things whatsoever...."
2. Simplicity. "Ye shall ask...."
3. Reality. "In prayer...."
4. Faith. "Believing...."
5. Individuals. "Ye...."
6. Promise. "Shall...."
7. Blessing. "Receive...."

If rightly used, the ring will grow in strength and beauty day by day. A happy life is the reward of obedience to God's laws; faithfulness in service; patience in all things, and steadfastness in prayer.

SPIRITUAL BANKRUPTCY

Present to the group checks (*may be made for the occasion on blank forms*) from several companies. Tell the story of the checks having come to you or someone else in payment for service rendered. Go into detail regarding the checks and their value to the person whose name appears thereon. One of the checks is from a bankrupt organization and is uncollectible. Ask the group to explain why check from bankrupt debtor is valueless. Draw lesson from life of those about us whose actions, promises, and behavior are based on Christian character, while those with no spiritual basis merely give semblance of discharging their debts or duties, but the "*Checks come back marked uncollectible.*"

ON WAY TO FATHER'S HOUSE

"I planted my popcorn seeds just 15 inches apart," said little Willie to his Grandfather. "The rows are 30 inches apart. I will hoe them soon, just so many strokes for each stalk, and I can do 3 rows in an hour." "I will go with you and hoe a row while you hoe one," offered Grandfather. Willie surveyed his Grandfather doubtfully, saying, "I'm not so very husky, and I rest quite often. I hoe around the stalk, and then stop to look at it."

"That is all right, son," answered the aged man, "because I do that way with all my work. I hoe all around for six days, and then I rest one, and look at what I've done. In that way God helps you with your work, and the Holy Spirit opens your eyes to any faults or weakness you may be developing. There are just 52 stopping places for me each year, when I praise the Lord and all His works."

Church Night

By THE REV. SHIRLEY SWETNAM STILL

I. IDEALS

This is the meeting in honor of the young people's finishing their high school or college work. They should be guests of honor or they should present the program.

Open the meeting with the following reading by Percy R. Hayward: "I Am Your Inner Self."

"I am your inner self.

"I am the result of all that you have done and thought and felt.

"When you have hated, that hate became a part of you. When you shirked your task, that shirking became a part of you. When you lusted, that unholiness became a part of you.

"When you loved and hoped, those graces entered into your inner self. When you faced the world in courageous spirit, that courage entered into your inner self. When you chose the generous and unselfish path, that self-forgetfulness entered into your inner self.

"I am the inward destiny that decides what all else is to mean to you.

"When friends offer themselves to you, when a sunset unfolds its beauty before you, when books invite you, when pictures allure you; when tasks challenge you, when the future commands you, these become dead or full of meaning and beauty, according to what I have become.

"I am the sum total of your past added to the new impulses and acts of the present.

"I am the final executive officer who settles all the disputed questions of your day-by-day conduct. "I am your inner self." Solo, "End of a Perfect Day."

Bible reading, Gal. 5:22-25.

Prayer, that our ideals may be high and pure. Song, by the congregation, "I Need Thee . . ." Pageant, "The Leader of Tomorrow."

Characters: The Leader

Self.

Self's Ideals—1. Wealth; 2. Pleasure; 3. Fame.

The church.

The Christian ideals—1. Service;
2. The Life Beautiful; 3. The
Bringing in of the Kingdom.

The reader.

The singer, both hidden.

The characters may wear robes or ordinary clothing, with name plainly printed on a diagonal or shoulder badge. The leader stands at a cross-road.

Leader: I have finished my school work, but I have not decided what I want to do in life. I had supposed I would know something of my plans for the future. I know I cannot hesitate much longer. Oh, for wisdom to guide me in choice of my way!

Enter Self: First of all, young man, you must be sure to choose what will mean most to yourself. No one else will consider your happiness or comfort very much unless you teach them to do so. Think what you want most in life and go after it. I have three suggestions to offer you:

Enter Pleasure: The most important thing in life is that you enjoy it. Life is not long, at best, and while you do live, you might as well have a good time. Pleasure is your right. I do not mean sin, but pleasure of every sort—good food, good clothing, good times, everything that you really want to do.

(Recites) "Come, fill the cup, and in the fire
of Spring
Your winter-garment of repentance
fling;
The bird of Time has but a little way
To flutter, and the bird is on the
wing."

Hidden reader: Ecc. 11:7-9; hidden singer: "How Tedious and Tasteless the Hours."

Enter Wealth: You can buy pleasure for yourself and for others, and you can buy anything else you want if you have money. My advice to you is to get money. When you are choosing your lifework and the ideal that shall guide you in it, select the task which will enable you to make and to keep the most money. If you desire prestige among men, if you want to help the poor, if you care to travel and see the world—whatever you want you can get it with money. Therefore, in your getting, get money. (Recites)

"The Rich man's son inherits lands
And piles of brick and stone and gold."

Hidden reader: Luke 12:16-21.

Singer: "I'm a Child of the King."

Enter Fame: If you can be known in the world, if you can get honor for yourself, you will have achieved something in which you can find great satisfaction. To have men and women look up to you and honor you is a fine and worthwhile thing. In whatever field you work, if fame is your ideal you can climb to the top and become well-known.

Reader: Ecc. 12:1; Matt. 16:26; Singer, first stanza of "Open Mine Eyes That I May See."

Leader: I begin to realize how important I am in the world. My choices are important, too.

I must choose to make the most possible of myself. Can I find most satisfaction in wealth or fame or pleasure?

Enter the Church: (Ideals presented by Self slip out, but Self remains, though rather in the background.) There is a holier ideal than pleasure, a nobler one than wealth, a higher one than fame. There is a better standard than self has to offer; and this standard is epitomized in an old Book and is realized in a perfect Life. For once upon a time a young Man, a Leader, chose perfectly and lived up to His high choice. I come to present to you the higher ideals of life, the master-thoughts behind the highest living.

Enter Service: Instead of making fame or wealth or pleasure avenues to the gratification of self in your life, choose Service as your ideal. Give pleasure to others, give money to those in need.

Reader: Matt. 20:25-28.

Singer, "Others."

Enter the Life Beautiful: The beautiful life is one of the highest ideals because it is a life of pity, love, courage, devotion, helpfulness to others, faithfulness, and every other virtue. All the beautiful lives of earth are somehow linked together, and are linked above to the perfect splendor of the life of the Lord Jesus.

Song (the congregation may join) "How Beautiful to Walk in the Steps of the Savior."

Reader: Isa. 61:1-3.

Enter Kingdom Promotion: A life of service is valuable, but we need always to remember that the highest service we can render is the bringing of others into the kingdom. The Life Beautiful best fulfills its purpose in the effort to win souls, to bring other lives to Christ to be made beautiful. No great amount of money is to be found in helping to bring in the kingdom of the Lord, and the question of fame is forgotten. May I present earth's greatest challenge, life's holiest and most beautiful and most serviceable task?

Reader: Romans 1:14-16.

Song, "Go, Labor on, Spend and Be Spent."

Leader: I have but one life to live. And how little wealth and fame and pleasure and Self look when they are compared with service and the beautiful life and the promotion of the Kingdom. I shall give my life to that last glorious ideal, and may God be with me as I let Him guide my life.

Reader: (Characters file out or curtain). II Cor. 5:20, 21.

Song, "Ye Christian Heralds, Go Proclaim."

Congregation, "Somebody Did a Golden Deed."

Benediction. Recessional. "O, Zion Haste."

II. THE BLOOD OF JESUS

Songs, "Nothing but the Blood of Jesus." "The Old Rugged Cross." "At the Cross."

Scriptures: 1. (The account of the shed blood) Jno. 19:31-35. 2. Heb. 9:19-22. 1 Pet. 1:18-19.

A prayer of thanksgiving that a way has been made for us into the holiest.

Talks: Pictures of the blood of Christ.

1. (The patriarchal offerings Gen. 4:4; Gen. 8:20. 2. (The offering of Isaac) Gen. 22:1-13. 3. (The passover lamb) Ex. 12:3-13. 4. (The tabernacle and temple offerings) Lev. 1:2-5. 5. (The Lord's Supper) I Cor. 11:23-26.

Song, "Jesus, Keep Me Near the Cross."

Talk: Our obligation because of the blood shed for us:

1. We are under obligation because of His life.
2. We are under obligation because of His power—he can save.
3. We are under obligation because of His request.
4. This is the greatest debt in the world, and to disregard it is the greatest neglect on earth.

Song, "There's Power in the Blood."

Benediction.

Recessional, "There Is a Fountain Filled with Blood."

III. HOPE

Song, "Beautiful Isle of Somewhere."

Reading, "The Spirit of Springtime," by M. M. Boteler.

Bible reading, Heb. 11:14-16.

Prayer.

Special song, "Whispering Hope."

Talk: Bases of Hope.

1. The fact that things are not right now.
2. The possibility of better things ahead.
3. The promises of a Father.

Song, "Standing on the Promises"

Reading, "Opportunity" by Edward Rowland Sill:

Talk: The Value of Hope. 1. Hope gives us patience. 2. Hope causes us to strive harder. 3. Hope keeps us happy.

Song, "Sweet By and By."

Talk: Our Supreme Hopes. 1. The salvation of the world. 2. The return of the Lord. 3. Eternal Life.

Song, "Face to Face with Christ My Savior."

Benediction.

Recessional, "It May Be at Morn."

IV. A TEMPERANCE MEETING

Songs, "The Kingdom Is Coming."

"I Would Be True."

Playlet: "Prohibition a Prisoner."

Characters: Prohibition—in a black robe.

Any number of "Voters" desired.

One or two Young People.

A person representing a Newspaper.

The Church.

Two or more officers of the law.

At least three Jurymen.

The guards who bring in Prohibition.

The characters dressed in any manner suitable, wear their names plainly visible.

Characters except Prohibition and her guards are seated on the platform as at a public meeting.

Enter Prohibition, led by guards. She is blindfolded, her hands are tied, and a heavy weight is

attached to her feet, but she holds some package against her breast.

Prohibition: I cannot see you, but I know that I am before a group of people. Surely some of you are the people who called me to this country. I have come to ask you to release me from bondage.

First Voter: Why are you in bondage?

Prohibition: First, I cannot see, because those officers who are my eyes, and whose business it is to help me to see and to punish those who buy and sell and drink alcoholic beverages have refused to see. They have let money and influence and pity and sympathy for the law-breakers, and sometimes even whiskey blind them—and therefore me—to the truth. I am blind. My service is crippled by the fact that I cannot see to do my work.

Second Voter: Does that prove that the people did not want prohibition, and that therefore prohibition can never be a success?

Prohibition: No. People are not objecting to prohibition, but to unenforced prohibition. There has always been a drinking group opposed to me. When one of these is elected an officer, of course he tries to sling mud into my face and make me a laughing-stock, by refusing to act.

First officer: Lady, it is true that I have helped to blind-fold you. But you know that in my case, I did it because when I did my work and you knew the law was being broken, you sat with folded hands and did nothing. You made yourself an object of ridicule by refusing to act.

Prohibition: How could I act when my hands were tied and my feet weighted like this?

Third Voter: Why are you tied up? Who tied you?

Prohibition: The voters helped to tie me when they failed to back me up. When the juries, because of money or the influence of politics or of sympathy for the prisoners, or because of the fact that they were drinking people who wanted Prohibition defeated, refused to bring a verdict of "guilty" against people who deserved such a verdict, they tied my hands.

First Juryman: I know that is true. I have seen jurymen tie your hands.

Second Juryman: Sometimes I have helped to tie them and have joked about it.

Third Juryman: But once I was on a jury when we brought in a verdict of "guilty," and the judge winked at the prisoner and gave him a light fine and a pat on the back.

Prohibition: This weight was put on my feet by the judges who have helped people to evade the laws. Most of them were good men who really wished me to succeed. But for political reasons or from pity of those who were disobeying the law, they failed to give sentences which would cause people to honor the law. So I am a prisoner.

Third Voter: How do you know you have been laughed at?

Newspaper: I have laughed at Prohibition and



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have helped to bring about her humiliation by pronouncing her a failure. I have helped to create public opinion against her. Some of my editors were hired by the liquor element to take the stand they took. Some of them were drinkers themselves. But most of them were good men who did not realize the harm they were doing by their pessimistic attitudes. They were not really against Prohibition, but against its lack of enforcement.

The Church: I have taken too little interest in the matter. The question of Prohibition is a question of right and of righteousness. I did not show the spirit of Christ in being silent. Prohibition has been one set upon by thieves, beaten, wounded, robbed, and left for dead, and I have "passed by on the other side" like the priest and the leviite in the Master's story of the good Samaritan.

The Young People (Or one of them): We are to blame, too, in this matter. When the liquor interests dared to say that we were drinking, instead of denying it individually and collectively, we tried to look interestingly mysterious and said nothing. Some young people even began drinking in order to live up to what they felt was expected of them. The thing to do, of course, is to turn around and change things. I, for one, am ready to give Prohibition her chance.

The Church: I worked hard to bring Prohibition here, and then I have stood by and said almost nothing while I saw her blinded and bound. I will lift my voice in her defense. I will use my influence in her behalf.

Voter: Prohibition, I see that voting for you is not enough. I must vote for those who will uphold you when I cast my vote for mayor or councilman or senator or president—or dog-catcher. From henceforth every vote of mine shall be in favor of a person who stands for prohibition.

Officers (Untying blindfold): We will do our part from now on in being Prohibition's eyes. If those eyes do not see, it shall not be our fault. They untie hands)

Newspaper: From now on I will speak for Prohibition.

Jurymen: We will bring just verdicts, and we will encourage the judges to bring just and fair decisions.

Prohibition: Do you see these packages I carry? These are the blessings I am prepared to bring wherever I can do my work. These blessings are righteousness and health and prosperity and happiness. When I have a fair chance, you will all say, "Thank God for Prohibition."

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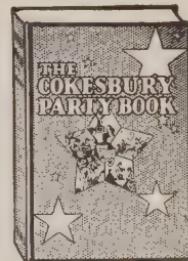
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(Continued from page 553)

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By Frederick C. Grant, Dean of the Western Theological Seminary, Episcopalian, Evanston, Ill. Abingdon, 226 pp. \$1.50.

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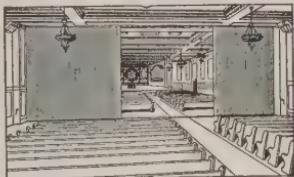
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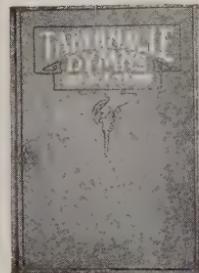
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(See page 575)

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